

# NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

SATURDAY, JULY 18, 1835.

NO. 38.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, Publisher and Proprietor.

**TERMS**—Two dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

Original.

## REVERSE OF FORTUNE. A Sketch from Life.

Most truly hath the world been compared to a stage, since change is impressed on every thing connected with this terrestrial state of being. Mankind are the busy actors in the great drama of life, and as it not unfrequently happens that one man in his time plays many parts, so again others pass smoothly along, seldom emerging from the beaten track. Could we in sincerity exclaim, "I have learned in whatever state I am, therewith to be content," it would matter but little indeed what part was allotted us to perform. The only just criterion would consist in our performing well our round of duties, however heavily they might weigh upon us.

Kings, empires, nations, have not been exempted from the common calamities of life. Nations have been scattered, and become a by-word and a reproach to after ages. Kings have been hurled from their thrones and compelled to seek safety by flight. Empires have tottered into dust. And descend we to the humbler walks of life, whole families have shared in the general devastation, and scarcely a member left to tell of former greatness. With this melancholy conviction constantly forcing itself upon our observation, evidences of which are before and on every side of us, it is but seldom that we so discipline our wayward wishes as to meet with calmness the misfortunes that may fall to our lot. And it is still seldomer, when they do come, that we bear them without repining. Half the discontents of our nature are caused by contrasting our situation when in adversity, with our former prosperity. Have we known little beside privation, we then compare ourselves with those above us, and sigh for their advantages.

While residing in a distant state, I became acquainted with an aged woman, who had experienced great reverses of fortune, and whose trials were more numerous than ordinarily falls to the lot of mortals. My attention was first directed towards her, from seeing her daily pass our door, engaged in menial occupations. She was decently, but coarsely clad, and her face and hands were embrowned by labor, and exposure to a southern clime. Still she seemed a different being from those by whom she was surrounded, and I made some inquiries concerning her. I learned that she had once moved in the higher walks of life, and had spent many years in a state of splendor; that the failure and death of her husband, had left her destitute, with a

large family of children. Of the particulars of these events, very little was known; she moved in her present sphere as if born in it, seldom alluding to her former days. My interest was awakened. There was that in the appearance of this woman as she struggled to obtain a livelihood, that bespoke a noble courage—a something that told of better days. I longed to become acquainted with her, and the opportunity soon presented itself. She became my washer-woman; and on the illness of a little grand child, I visited them daily. If I had before admired her for a dignity that neither poverty nor degradation could subdue, I now respected her, for a patient endurance, that I never saw equalled. I have gazed with astonishment upon her serene countenance, on observing her turn from one piece of labor to another without a moments intermission. No time for thought; not an hour for reflection. With the near prospective of a cheerless old age of toil and poverty, I have said to myself how can she be so reconciled. Is it religion that thus composes her mind and softens her thorny path? She made no professions of enjoying this blessing. Was it insensibility? I could not tell; at any rate her fortitude exceeded any thing I had ever witnessed. She soon looked upon me in the light of a friend, and related many of the incidents of her past life. Both herself and husband, were of Scottish descent, and had no connexions in this country. During his lifetime, they resided in or near Philadelphia, in a state of elegant opulence, devoting themselves to the education of their children, to which end no expense was spared. Their oldest daughter was a particularly fine girl. Some very elegant specimens of her drawings were shown me. She was also a proficient on the harp, and piano: "and," said the still proud mother, "those evenings that her father was obliged to spend from home, he considered lost; so fond was he of Clementina's music, and of joining her in singing our favorite Scotch airs."

In consequence of engaging in a very large speculation which proved unfortunate, he became embarrassed. Unable to meet demands that were now pressing upon him, he made instant offer of his house, carriages, plate &c. to his creditors. With a generosity seldom met with, they refused these offers; and appreciating the high integrity of his character, gave him an extended opportunity for again commencing, and trusted to his future success for payment. The day on which this arrangement was made, he returned home in high spirits. "Jane," said he to his wife, "this house is yet ours; I have five years given me to pay up all, and with ordinary success I can accomplish it." In one week's time he was a corpse. The unfortunate widow was allowed many indulgences. Their watches and jewelry were disposed of and with the sum (1800 dollars) she commenced the dry goods business. Trade was a new thing, and she did not succeed. Five years afterwards she retired with the loss of half of her little fortune. She now kept a boarding house; but rents were high, her family large, and unfortunately their

early habits had little prepared them for a state of labor. For a few years she continued thus engaged, scarcely providing for the increasing wants of her children, when she was induced to remove to Florida, for the purpose of boarding a large company who were about erecting extensive steam mills. The concern soon failed; and as she had expended her all in removing there, she was obliged to remain, and do the best she could. At the time I first knew her, she rented a small tenement, and by keeping a few boarders, washing, and sewing, she earned a scanty support for herself and youngest child. Her eldest daughter had a few years previous followed her husband to Texas, in straitened circumstances. The oldest son, who had received a collegiate education, was a sailor. Two other sons who were apprenticed in Philadelphia, left their places, and were wandering she knew not whither. One daughter who accompanied her mother to the south, she had the misery of seeing united to, and ill treated by a worthless husband. One by one, her supports failed her; yet she toiled on, and uttered no complaints. Soon after her arrival in Florida, she received a letter from Texas, containing an account of the destitute condition of her daughter. With a mother's energetic devotedness, she deprived herself of her few remaining comforts, leaving barely necessities, and forwarded them to her suffering child. It was nearly two years since; and she had received no tidings from her, and was ignorant if she had received them.

On one of my visits, I encountered the sea-captain who had taken charge of these things, and had shipped them from Charleston to New-Orleans. He brought word that the person to whom they were consigned at the latter place, could not be found; that they had been returned to Charleston, and lodged in a storehouse. The expenses of freight and storage were considerable, and if not paid, the things must be sold for the purpose. "Then she cannot be living. I thought it very strange that she had not noticed the arrival of the boxes, but the wonder is now out; and she has suffered for the want of those very articles. Poor child! But she cannot be living, or I should have heard something from her; poor, dear child!" Her feelings entirely overcame her—she buried her face in her hands. There is no sight more touching than an aged face bathed in tears. In youth, tears are the spontaneous effusions of feeling, and are as sure to be followed by smiles, as sunshine to succeed the shower. But in old age it is otherwise; they are wrung from the depths of the heart's misery, and can hardly be said to afford relief. "Friends," said she, struggling to obtain composure, "forgive this weakness. When I walked with my six children from the mansion I had long considered my own, and left all to the mercy of creditors, I did not shed a tear; my children were with me, for them I was to make new exertions: and seldom since have I wept over my fallen fortune, though compelled to the rudest labor. When I robbed myself of all I could spare, to promote the comfort of my absent child, I breathed no sighs but



of pleasure, that Clementina's situation would be ameliorated by my privations. But now that they have not benefited her, and I am unable to redeem them, I feel all the bitterness of my double disappointment." Again she wept. How I felt for her! Tears that had been refused by the woman, were now extorted from the mother. Her forebodings proved but too true; she was not destined to meet again this beloved daughter.

And I had thought her deficient in sensibility! Of that mawkish sensibility that unfits us for any thing useful, or honorable, and exhausts itself in idle complaints, she may have been.—But when some months afterwards, I received from her a series of kind attentions, and could read more closely her feelings, and motives of conduct, I acknowledged I had done her injustice. She possessed the finest and most delicate feelings, with an almost Roman fortitude, that shrunk at nothing she considered her duty. I feel that I owe much to this excellent woman; and long will her virtues be remembered and her example thought a fit copy. And I humbly implore the great Arbiter of human affairs, to soften the downward path of her declining years, and to shed the choicest rays of His gospel over the lonely heart of this afflicted widow.

The above is no fiction. And should any of my readers deem the subject of this authentic sketch a pattern worthy to imitate, I shall not regret the time spent in penning it. Neither will the example be lost, for having been shadowed in obscurity.

S. A. D.

#### NOTES ON THE SCRIPTURES.

Go ye into all the world and preach the gospel to every creature. Mark xvi. 15.

The labors of the apostles were at first confined to the Jewish nation. Jesus sent them "forth and commanded them, saying, go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. But after his resurrection, our Lord extended their commission, and commanded them to "go—into all the world and preach the gospel to every creature." The apostles seem not to have fully comprehended the extent of their commission, until after Peter had received special directions in the case of Cornelius. When they learned this, they "glorified God, saying, then hath God also to the Gentiles granted repentance unto life." See Acts, chap. xi.

What is the gospel which Jesus commanded his disciples to preach? It has frequently been observed that the etymology of the word, *evangelion*, rendered gospel, in this place, indicates something pleasing, or joyful. It is composed of two words; one of which, *eu*, signifies good, and the other, *angelion*, a message. It naturally partakes the nature of both these words, as is usual in such cases. This we may safely judge to be the fact, unless we find evidence leading to a contrary conclusion. But so far as I know, nothing of this kind can be found. On the other hand, there is much evidence that this is the true import of the word translated gospel. For example; the same word is often rendered glad tidings. "And it came to pass afterwards that he went throughout every city and village, preaching, and (*euangelizomenos*) showing the glad tidings of the kingdom of God." Luke viii. 1. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." Acts xiii. 32. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. x. 15. In this instance, the word occurs twice; being rendered gospel in the one case, and glad tidings in the other. Its meaning is perfectly manifest in both cases.

It may be observed, also, that the epithets joined to the word gospel, in the scriptures, are such as to justify the conclusion that it signifies something pleasing or joyful. We read of "the gospel of the blessed God." 1 Tim. i. 11; "the gospel of peace," Eph. vi. 15; "the gospel of the grace of God," Acts xx. 24; "the gospel of your salvation," Eph. i. 13.

To the same effect are the circumstances connected with the use of this word in the following passages; "the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv. 18, 19. The effects of the gospel are here shown to be such as conduce to the happiness of men, and hence the gospel itself is a pleasing message. Again; "The angel said unto them, fear not: for behold I bring you good tidings [or the gospel] of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Luke ii. 10, 11. The reason is here given why the gospel is a joyful message, or the gospel of great joy; to wit, because it announces a Savior, even "Christ the Lord," whom the Father sent to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" 1 John ii. 2. and thus, "to save his people from their sins," Mat. i. 21, and become "the Savior of the world." 1 John iv. 14.

From the examination thus far, it appears that the scriptures furnish a test, by which we may determine, with tolerable accuracy, whether any doctrine communicated to us be in accordance with the gospel or not. A doctrine which occasions misery and distress to believers, cannot be considered gospel, because such would be a message of sadness, not of joy; its effect would be entirely different from that of the gospel of Christ. On the other hand, a doctrine which brings happiness and peace to believers, is surely glad tidings, which is the literal meaning of the word gospel, and therefore has a strong claim to be received as the gospel of Christ, being so entirely similar in its effects. The gospel which he proclaimed did not distress his hearers, but comforted all who received it into good and honest hearts. Hence the apostle exclaims, "Now the God of hope fill you with all joy and peace in believing." Rom. xv. 13. And another apostle declares, that they who believe, "rejoice with joy unspeakable and full of glory." 1 Peter i. 8.

Does the doctrine of Universal Salvation correspond with the gospel of Christ, in its nature and effects, as thus described by the sacred writers? It proclaims health to the morally diseased; comfort to the broken hearted; deliverance to the captives of sin; and full and perfect salvation from imperfection and sinfulness to them who groan being burdened. It declares that God "will have all men to be saved and to come unto the knowledge of the truth," 1 Tim. ii. 4; that "the creature [or creation] itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii. 21; that "as in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv. 22; and that in the resurrection, we "shall be equal unto the angels—the children of God, being the children of the resurrection." Luke xx. 36.

This is the gospel, in its true sense. This corresponds with the message of the angel to the shepherds, which caused the multitude of the heavenly host to break forth into a song of exultation, exclaiming, "Glory to God in the highest, and on earth peace, good will towards men." Luke ii. 13, 14. In such a gospel, men may well rejoice and be glad. They need not be

alarmed through fear that it is the devil's doctrine; for it is the faith delivered of old to the saints, and has been proclaimed by all God's holy prophets since the world began. This gospel reveals God as the Father and friend of mankind. It fills the believer with confidence and joy. It enables him to live free from fear, and to die in peace.

O, that all the ministers at God's altar would preach this glorious gospel. Then should the hearts of men no longer be made sad, through fear that they, or others, should be eternally wretched; but all should rejoice in a risen Savior, and in the confident hope of life, and holiness, and immortal blessedness.

Trumpet.

#### UNITED STATES CONVENTION.

Letter to Brs. Stephen R. Smith and Thomas J. Sawyer.

BRETHREN—I have come to the conclusion to address you both in one letter, as you are engaged in the same great and glorious cause. We are all in the same vineyard, though in different stations. One of you, (Br. Sawyer,) I have seen, and several days were spent happily in each others society. The result was a lasting and profitable friendship. But Br. Smith, you and I have never seen each others faces. I have heard of you by the hearing of the ear, but mine eye hath never seen you. I ardently long for a personal acquaintance. I had hoped to have seen you at Albany in September last, but was disappointed. As you are to preach the Jubilee sermon, you will of course be in Hartford, where, God willing, we shall meet.

But the leading object of this epistle is such, that even expressions of friendship must be suppressed. I am so unfortunate as to differ from you both, with regard to your views of the length of time for the meeting of the U. S. Convention in general. I learn by the respective papers with which you are connected, that you mean to contend for the good old way of continuing in session only two days. I will also shew mine opinion about this matter.

Br. A. C. Thomas, we know, wants six or seven days. Less, he supposes, would be insufficient for business, i. e. including that relating to the Historical Society. As much time as this he knows he wants to feast his soul on the 'fat things' found in Universalism. With Br. Thomas I do not materially differ, saying that I would propose four days, commencing on Thursday morning and closing on Sunday evening. This would give ample time for brethren to arrive even from a great distance. My reasons for extending the time of session, are,

1st. Two days are insufficient to enable us to form an acquaintance with the brethren.

2d. Two days are insufficient for both business and preaching.

3d. Few, probably, of the brethren present, will have another opportunity, in the course of providence, to be present on the next Jubilee.

But Br. Smith, it seems you dislike parade, show, &c. But you cannot be more opposed than I am to such things. I do not call this a meeting for aggrandizement, but for mutual benefit. Again, you say a short time allotted to the business of the Convention, will the sooner enable us 'to return to our respective homes to unbind captive minds,' &c. Grant all this, but then Br. S. for one, I want occasionally to be refreshed by hearing. Many brethren will be present that all will wish to hear, and a session of two days will not allow of more than six or seven sermons.

Here I must remark that I am surprised at Br. Sawyer when he says, 'the delegates, &c. should feel that they meet for higher purposes than merely gratifying themselves with hearing a few sermons.' Again and again, Br. Sawyer, have I read this, till mine eyes assure me that it is from your pen. Then preaching may be dia-



pensed with, except the sermon designed specially for the occasion. You admit that the people may select their speakers, and public services be performed. But then the brethren and delegates should be in the Council-room. And pray Br. Sawyer, how many do you think could be found to transact business during public services? I will not say, we could do without Br. Thomas, and many others, but I do say that there are very few but what would seek 'the house of the Lord.' Let it be known that some celebrated brother was about to speak of 'the glad tidings of good things,' and zeal for business would grow cold and dull. It would be as when a Legislature once attempted to convene in a certain place. It was reported that Patrick Henry was about to plead in the same town. No member could be retained. Every man wanted to hear the orator. We have no Patrick Henry perhaps, but we have brethren, whose praise is in all the churches, and whose voices cannot be sounded in our Conventions, without causing 'our hearts to burn within us.'

What think you brethren? Our enemies spend 30 or 40 days in promulgating a doctrine which they themselves hope will be false! Can we not then once, in fifty years, spend four days together in advocating a doctrine which the world hopes will ultimately be true; and for which even our opponents pray?

Hear C. G. Finney talk about the contentions in the Presbyterian church: "Their contentions and janglings are so ridiculous, so wicked, so outrageous, that no doubt there is a Jubilee in Hell every year, about the time of the meeting of the General Assembly." Surely, then, if Presbyterians meet to quarrel, we can at least, devote four days in renewing and extending that blessed friendship which now exists among us. Of all meetings held on earth, our Conventions and Associations are now the happiest and the most glorious. And if there is a Jubilee in Hell near the time of the annual meeting of the General Assembly, it seems to me that there must be a Jubilee in heaven at our next Convention, if it should be what we now all anticipate. I trust then, that we shall none of us chill the blessed anticipations which are already springing up in the hearts of thousands.

Why brethren, we shall only just about the second day begin to praise God, and then elevation, acquittance, all must be checked, and we must prepare for home. You may, perhaps call me an enthusiast, but such is my love for our public meetings that I have frequently expressed what I now for the first time put on paper, that they bring us as near heaven as we can get in this world.

You seem to think, Br. Sawyer, that our societies would not allow their ministers their salaries for a sabbath, but I think they would.

Should this epistle meet the eye of Br. Thomas, I would like to be informed how they arrange matters in Pennsylvania. For there I see the state convention met on the 13th and 14th of May, and then we find the Union Association met in Reamstown, Lancaster Co. Pa. on Saturday morning, the 16th day of May, and adjourned on Sunday evening the 17th. How is this Br. Thomas? Do the brethren lose the Sabbath, or do their societies pay them even in their absence?

Yours in the bonds of Christian fellowship,  
CHARLES SPEAR.  
Springfield, 1835. Trumpet.

#### IF UNIVERSALISM BE TRUE WHY PREACH IT?

This question is often asked by our opposers, but is always predicated on false principles; it presupposes that the truth, or a knowledge of it may be detrimental to the interests of man—or that a doctrine should be preached for some oth-

er purpose, than to promote his interest; either of which conclusions are equally unsound, unscriptural and false.

The plain answer to this question is, Preach it *because it is true*, and because a knowledge of the truth maketh free. Preach it because it dispels error, enlightens the mind, expands the heart, purifies the affections and begets gratitude to 'the Giver of every good and perfect gift.' Because it is the only doctrine which is honorable to God or which renders *life* a blessing. Any doctrine counter to this is well fitted to darken our prospects and cast an impenetrable gloom over the blooming fields of anticipation, and in the words of one of our honest opposers, 'render pleasure insipid and life itself a cruel bitter.' We preach it because mankind will, in the nature of things, be measurably influenced by the spirit of the doctrine which they profess. Thus if we teach mankind that God is love, that he is ever influenced by the pure spirit of kindness and benevolence, the very tone and spirit of this doctrine will unavoidably enter into the hearts and affections of every believer, causing its renovating effects to shine forth in every word, act and deed. But why ask the question, If it be true why preach it? Why not say if Universalism be true, why not preach falsehood? The question presupposes that Universalism is a doctrine which ought not to be preached *if true*. As though *falsehood* is better than truth, unless the doctrine of endless misery be true. Yes, as though endless misery was the sweetest morsel that can be rolled under the tongue, and a doctrine which should be preached *whether true or not*.

But let me ask the harder question, If orthodoxy be true why preach it? Why not if mankind are to be miserable both here and hereafter, why not keep them ignorant of the fact as long as possible? Why not permit them to have confidence in their Maker and adore his character the few short days they may remain here on earth. It cannot injure their prospects in a future world; it cannot make them more than endlessly miserable there. Why not, if we are to endure the infinite vengeance of God while eternity lasts, why not permit us to enjoy the same blindness to the future as is the envied lot of the gentle lamb upon the verdant mead?

'Pleased to the last he crops the flowery food,  
And licks the hand just raised to shed his blood.'

Besides, he who seriously asks this question, has no claims to honesty in his own professions. The very question presupposes that he does not preach his doctrine because it is true, or because he thinks it is true, but from some misguided policy, and a sickly policy it must be too, which should induce any one to preach a doctrine which dishonors God and destroys human happiness, especially when he thinks it is not true.

Finally reader, honesty is the best policy, and truth is the best doctrine, therefore we preach it.  
Impartialist.

#### FORCE OF PREJUDICE.

"Come," said a Universalist to his Methodist cousin who was visiting him, "there are to be a Universalist and a Methodist meeting in the place to day—you attend with me one part of the day, and I will attend with you the other," "Agreed," said the other, "but as we may not live to hear both discourses, let us hear the truth first." "Very well—any way you please."

The Universalist accordingly conducted the stranger to the Universalist meeting in the morning. The meeting was in a school-house. There was no choir. The preacher, who was a convert from Arminianism, introduced by singing, from memory, a good Methodist hymn, and then, kneeling by a chair, he prayed most warmly and fervently, while the mistaken cousin frequently responded "Amen." This was followed by a thrilling sermon on the love of God. The Methodist was in raptures, and

remarked at the close, that he regretted his engagement which would prevent his hearing the same preacher in the afternoon. His friend said nothing.

The afternoon arrived and the cousins attended the Methodist meeting; the stranger supposing it to be the Universalist meeting. The preacher was a large, robust, ruddy complexioned man, and the stranger immediately recognized him as a tipler. "Brother," said the preacher, just before the commencement of service, to a man who sat on his right, "I wish you would bring me a glass of water." Up rose a tall man, with a patch over one eye, which had recently been operated on for cataract, and brought in a pitcher of water. Another whose hand trembled exceedingly from a paralytic affection, reached out a glass, and when filled, bore it to the preacher.

The preacher began his sermon—gave Calvinism a severe drubbing, closed by expatiating on the fullness of the atonement, and gave out notice for a class-meeting. "How did you like the meeting?" inquired the Universalist, on their return. "Much as I expected," said the other. "An illiterate, bombastic, drunken preacher, and a congregation of vulgar, ill-dressed ragamuffins. The preacher's thirst, the eye knocked out in fighting, and the tremour of that man's hand, can all be easily accounted for, on the plain principles of the doctrine, but I did not know before, that Universalists held class-meetings." The Universalist explained—"The preacher was the Rev. Mr. K. of your own order—the man with a patch on the eye, the class leader—and he with a trembling hand, the steward—"

Magazine and Advocate.

#### OTSEGO ASSOCIATION.

The Otsego Association met at Hartwick village Otsego co. June 24, 1835. Brs. J. Whitney, Moderator, and W. H. Waggoner and Walter Bullard, Clerks. Brs. Woolley, Whitney and Potter, a committee on fellowship and ordination. Brs. Potter, Bushnell, and M. B. Smith, a committee of discipline. Brs. J. Bushnell, J. Potter ministers, and George Thomas and J. D. Countryman, laymen, delegates to the state Convention, with power to appoint substitutes. Received the Otsego Society into fellowship. Granted a letter of fellowship to Br. William H. Waggoner, of Fort Plain, and voted to confer ordination on Br. Lewis Hyatt, of Otsego. Requested lay delegates on their return, and clerks of societies to communicate statistical information to the standing clerk as speedily as possible, appointed Br. Bushnell to deliver next occasional sermon, and Br. Potter to prepare the minutes. The meeting was an interesting one, and the cause prosperous in the region of the Association. Adjourned to meet at Richfield Springs, the fourth Wednesday and following Thursday in June 1836.

Sermons were delivered by Brs. Ashton, Gihon, Whitney, Marsh, Waggoner, Rogers and Woolley. In the ordination services, Charge and delivery of the Scriptures, Br. Potter; Right Hand of Fellowship, Br. Bullard; Addresses, Br. Rodgers.

Lay Delegates present—Seth Doubleday and Jabez Chapman, Cooperstown; Nathan Field and John Webb, Hartwick; Robert Day and Enos Brown, Otsego; Nicholas Wilson and William Williams, Fly Creek; Horace Coleman and Davis Brown, Richfield; Elijah Button and Harry C. Park, Burlington; Hamilton Coleman and Nelson Coleman, Warren and Springfield; Levi Wood and Linus S. Mason, Middlefield.

Ministering brethren present—E. M. Woolley, J. Whitney, William H. Waggoner, Job Potter, A. K. Marsh, W. Bullard, L. Hyatt, George Rogers, S. Ashton, J. H. Gihon, William Delong.



Original.

**OUR FAITH.**

"Would you know the value of this principle of faith?" says the celebrated Buckminster, "Go and follow a corpse to the grave. See the body deposited there, and hear the earth thrown in upon all that remains of your friend. Return now, if you will, and brood over the lesson which your senses have given you, and derive from it what consolation you can. You have learned nothing but an unconsoling fact. No voice of comfort issues from the tomb. All is still there, and blank, and lifeless, and has been so for ages."

"Come, Faith, and people these deserts! Come and reanimate these regions of forgetfulness! Mothers! take again your children to your arms, for they are living. Sons! your aged parents are coming forth in the vigor of regenerated years. Friends! behold your dearer connexions are waiting to embrace you. The tombs are burst! Generations long since in slumbers are awaking. They are coming from the east and the west, from the north and from the south, to constitute the community of the blessed."

How poorly the sentiment conveyed in the above, accords with the popular notion respecting the resurrection. It is contended by many modern divines that in that eventful day, fathers must bid an eternal farewell to their children and the children give the parting hand to their parents. Who that has attended a revival meeting has not heard the dolorous chant, "O there will be weeping at the judgment. Brothers and sisters there must part, must part to meet no more."

Again, let the reader contemplate the following quotation from an eminent Unitarian writer. "None were so compassionate as the saints when on earth during the time of God's patience. But now that time is at an end. Their compassion on the ungodly is swallowed up in joy in the Mediator's glory, and his executing of just judgement by which his enemies are made his footstool. Though sometimes the righteous man did weep in secret places for their pride, and because they would not hear, yet then he 'shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.' No pity shall then be shown to them from their nearest relations. The godly wife shall applaud the justice of the Judge in the condemnation of the ungodly husband; the godly husband shall say amen to the damnation of her who lay in his bosom; the godly parents shall say Halleluia at the passing of the sentence against their ungodly child, and the godly child shall from his heart approve the damnation of his wicked parents, the father who begat him and the mother who bore him."

This is "mothers taking again their children to their arms" with a vengeance! To agree with such a dreadful sentiment, Mr. Buckminster should have said, Mothers! awake from the slumber of the tomb, and "rejoice with joy unspeakable and full of glory," for your beloved offspring are now become the companions of grim devils and howling demons, for a long, an endless eternity. Sons! come strike the immortal strains of heaven, your joy must now be full, for see your aged fathers putting on the bloom of youth to take up their abode in the realms of ceaseless agony.

We can call this by no softer name than the "doctrine of devils," for if it were true, we should not wonder at there being a "jubilee once a year in hell." We should be assured that the foulest fiends of darkness, must continually exult with all the joy which they are capable of feeling. The fellest savage, who yells the war-cry as he dances around the writhing victim of his barbarity, is an angel of mercy, compared to that son who can look from the shining courts

of paradise and sing glory Halleluia, at the ineffable misery of his own father.

Praise the Lord, this is not *our faith*, and may the time never come when this heart shall be so seared that it will receive such a tremendous notion. It is the privilege of Universalists to look forward to the glorious era when it shall be said, "the tombs are burst. Generations long since in slumbers are awakening. They are coming from the east and from the west, from the north and from the south, to constitute the community of the blessed." "For as in Adam all die, even so in Christ shall all be made alive." "In him shall all nations be blessed."

B. B. H.

**THE WISDOM AND GOODNESS OF GOD.**

We have made extensive extracts for a week or two past from "Dick's Philosophy of Religion." Many of our readers may be familiar with the work, but the great body of them, probably, have not access to it. The former will doubtless bear with us in our endeavors to gratify the latter; especially, when it is remembered that extracts may be frequently made from works with which we are generally familiar, and still possess an additional interest from the very connection in which they are used, and their application.

In section 2, chap. 1, the author treats of the Wisdom and Goodness of God as an inducement for our love to him. He introduces the subject with the following paragraph.

Another feature in the divine character, which is calculated to excite our most ardent affection, is the *wisdom and goodness* of God. These two attributes may be considered under one head; since they are always inseparable in their operation. *Goodness* proposes the *end*, namely, the happiness of the sensitive and intelligent creation; and *wisdom* selects the most proper *means* for its accomplishment.

After some appropriate remarks going to show that we cannot withhold our affection and regard where we see wisdom and goodness combined, citing the case of a Howard, and the universal homage paid him, and showing by contrast how infinitely short, even his expansive benevolence was, of that which is "incessantly flowing from the uncreated source of all felicity," he proceeds:

Wherever we turn our eyes in the world around us, we behold innumerable instances of our Creator's beneficence. In order that the *eye* and the *imagination* may be gratified and charmed, he has spread over the surface of our terrestrial habitation an assemblage of the richest colors, which beautify and adorn the landscape of the earth, and present to our view a picturesque and diversified scenery, which is highly gratifying to the principle of novelty implanted in the human mind. On all sides we behold a rich variety of beauty and magnificence. Here, spread the wide plains and fertile fields, adorned with fruits and verdure; there, the hills rise in gentle slopes, and the mountains rear their snowy tops to the clouds, distilling from their sides the brooks and rivers, which enliven and fertilize the plains through which they flow. Here, the lake stretches into a smooth expanse in the bosom of the mountains; there, the rivers meander through the forests and the flowery fields, diversifying the rural scene, and distributing health and fertility in their train. Here, we behold the rugged cliffs and the stately port of the forest: there, we are charmed with the verdure of the meadow, the enamel of flowers, the azure of the sky, and the gay coloring of the morning and evening clouds. In order that this scene of beauty and magnificence might be rendered visible, He formed the element of *light*, without which the expanse of the universe would be a boundless desert, and its beauties for ever veiled from our sight. It opens to our view the mountains, the hills, the vales, the woods, the lawns, the flocks and herds, the wonders of the mighty deep, and the radiant orbs of heaven. It paints a thousand different hues on the objects around us, and promotes a cheer-

ful and extensive intercourse among all the inhabitants of the globe.

He continues the illustration by citing the almost countless means ordained by the all-wise and benevolent Creator, to gratify our senses of *hearing, smelling, feeling and tasting*, and closes in the following beautiful and forcible language:

In fine, the happiness of man appears to be the object of the divine care every returning season, every moment, by day and by night. By day, He cheers us with the enlivening beams of the sun, which unfold to us the beauty and the verdure of the fields; and, lest the constant efflux of his light and heat should enfeeble our bodies, and wither the tender herbs, he commands the clouds to interpose, as so many magnificent screens, to ward off the intensity of the solar rays. When the earth is drained of its moisture, and parched with heat, he bids the clouds condense their watery treasures, and fly from other regions on the wings of the wind, to pour their waters upon the fields, not in overwhelming and destructive torrents, but in small drops and gentle showers, to refresh the thirsty soil, and revive the vegetable tribes. He has spread under our feet a carpet of lovely green, richer than all the productions of the Persian loom, and has thrown around our habitation an azure canopy, which directs our view to the distant regions of infinite space. By night, He draws a veil of darkness over the mountains and the plains, that we may be enabled to penetrate to the regions of distant worlds, and behold the moon walking in brightness, the aspects of the planetary globes, the long trains of comets, and the innumerable hosts of stars. At this season, too, all nature is still, that we may enjoy in quiet the refreshments of sleep, to invigorate our mental and corporeal powers. "As a mother stills every little noise, that her infant be not disturbed; as she draws the curtains around its bed, and shuts out the light from its tender eyes; so God draws the curtains of darkness around us, so he makes all things to be hushed and still, that his large family may sleep in peace." In a word, if we look around to the forests which cover the mountains, or if we look downwards to the quarries and mines in the bowels of the earth, we behold abundance of materials for constructing our habitations, for embellishing the abodes of civilized life, and for carrying forward improvements in the arts and sciences. And, if we consider the surrounding atmosphere, we shall find it to contain the principle of life, and the element of *fire*, by means of which our winter evenings are cheered and illuminated in the absence of the sun. Contemplating all these benign agencies, as flowing from the care and benevolence of our Almighty Parent, the pious mind may adopt the beautiful language of the poet, though in a sense somewhat different from what he intended:—

"For me kind Nature wakes her genial power,  
Suckles each herb, and spreads out every flower;  
Annual for me, the grape, the rose, renew  
The juice nectareous, and the balmy dew;  
For me the mine a thousand treasures brings;  
For me health gushes from a thousand springs;  
Seas roll to waft me, suns to light me rise;  
My footstool earth, my canopy the skies."

It would seem almost superfluous to ask, whether it were possible for a Being of such unlimited beneficence to the children of his creation, ever to consign them to a state of unmitigated tortures? O, that men would praise the Lord! for his mercy endureth forever!

P.

Some christians believe that it is absolutely necessary for a man to have faith in a personal devil in order to be saved. As if a man could not be a christian unless he believed in an Omnipotent Devil. A celebrated English Baptist minister—Rev. R. Robinson, author of the Village Sermons, says—that "the man who begins his creed with—I believe in GOD, should pity but not persecute the brother of low degree, who begins his with—I believe in the Devil."



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, JULY 18, 1835.

## PRIZE TALE—NO. 2.

Two weeks from this day, (in No. 40,) we shall present our readers with "The Contrast," a Tale illustrating the influences of the opposing doctrines of Universalism and Partialism, from the pen of Br. ALLEN FULLER, of South Carolina, to which was awarded the Second Premium on our last offer for Prize articles.

This species of writing it will be recollected has latterly met with some opposition in our denomination. Still we hope the article in question will meet with a friendly reception. It is at least deserving of it, if we are allowed to judge; and we honestly think, it will be found none the less interesting for coming under the head of "Prize Tale."

## NEW CHURCH AND DEDICATION.

It is with especial pleasure we are enabled to say that our friends in Hightstown, N. J. have a house for public worship nearly ready for use. The building was formerly occupied by the Baptists, but was sold by them preparatory to building a new one. It was purchased and passed into the hands of the Universalists and removed a short distance, to a very pleasant location, which we understand was generously given them by an individual in that town.—The house is provided with galleries on three sides, and is now undergoing a thorough repair. It will be completed ere the close of this month. It will be solemnly dedicated to the service of Almighty God, on Monday, Aug. 10—the hour of service will be named hereafter. It is expected that the ministering brethren from New-York and Philadelphia will be present. Other ministering brethren, and friends generally, who can make it convenient, are affectionately invited to attend.

This will be the second house in New Jersey, (the place where the venerated Murray, near 60 years since, first raised his voice in defence of God's impartial grace,) which has been dedicated to the one living and true God, the Savior of all men. The cause here has been far, far behind many other sections of our beloved country. But a new era is opening. We send quite a number of papers into the state. Many others are no doubt taken there. And there are now several places where regular preaching might be sustained if some active itinerant preacher was to devote 3 or 6 months to the formation of circuits. May the blessing of heaven continue to crown every endeavor to extend the knowledge of the truth there.

## SELF EXAMINATION.

Examine yourselves whether ye be in the faith. 2 Cor. xiii. 5.

By "the faith," I understand the faith of the gospel. As if the Apostle had said "examine yourselves whether ye do in truth possess the faith of the gospel of Christ."

Few exhortations could be more important since it is quite possible for a person to be mistaken with respect to this.

1. In the first place there is danger of one's adopting something else under the name of the faith of the gospel. We read of *another gospel*. This must be false and unworthy of belief. He who is left to embrace it by faith is of course doomed to present evils and future disappointment. What he had thought to be a pearl of great price, he must find to his sorrow to be worthless, nay, worse than worthless—a curse.

2. In the second place a man needs to examine himself, lest while he possesses the form of godliness, he may be destitute of the power thereof. There is a genuine and a spurious, a living and dead, faith.

To determine whether we are in the faith I will propose the following simple tests.

1. The faith of the gospel is a living, operative principle. It produces fruits. First: It "works by love"—leads its possessor to exercise love to God and love to man—makes him a neighbor to all and a friend to his race. Now "love worketh no ill" to any one. Its office is to do good, and good alone. Second, It "purifies the heart." It roots out the low and base passions, gains the mastery over groveling propensities, corrects its dispositions and strengthens all its kindlier affections. The faith of the gospel makes one prospectively an heir of "an inheritance, incorruptible, undefiled and that fadeth not away." It teaches him that he is now a son of God, and that it doth not yet appear what he shall be, only that he shall be like God. "And

every man that hath this hope in Him purifieth himself even as He is pure." Third: It "overcomes the world."—Where your treasure is, said our Savior, there will your heart be. Persuade a man that this world is his all—that he has nothing higher or better to expect than is obtained here, and you make him a creature of the world. He will love the world as his greatest good. Its honors and riches will possess charms that he cannot resist. He will almost of necessity give himself up to "the lust of the flesh, the lust of the eye, and the pride of life." But let "the light of the glorious gospel of Christ" shine into his breast, let him see himself thereby a child of God and an heir of immortality, and he will immediately "set his affections on things above and not on things on the earth." His faith will "overcome the world." He will live in a new manner and for nobler ends. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God?"

2. I have said that "the faith" of the gospel is a living, operative faith—a faith that works by love, that purifies the heart, and overcomes the world. It is hardly necessary to add that so far as it produces these effects it renders him happier. It moreover renders him happy by opening up to his mind scenes pertaining to the future world of unspeakable interest and joy. The gospel is good news, and brings peace. It hence fills the soul with peace and joy in believing. "We which have believed, says the Apostle, do enter into rest." This constitutes one of the most certain tests of faith. The gospel faith is full of comfort and hope. Other faiths are not so. Often they blight every hope and freeze the very soul with their terrors. They are based on falsehood and therefore cannot make man rejoice with joy unspeakable and full of glory. He who possesses such a faith may think himself "rich and increased in goods, and to have need of nothing" and yet he is "wretched, and miserable, and poor, and blind, and naked."

Friendly reader, examine yourself whether you be in the faith. If in truth you possess the faith of the gospel of Jesus Christ, you will find it to exert a controlling influence over your affections and life. You will love God and man; your heart will be purified and the world with its allurements and temptations overcome. You will also be happy—happy in well-doing—happy in the holy assurance you will feel of the final accomplishment of the divine purpose and will, when all men shall be saved, death destroyed and God be all in all.

## HERESY IN THE PRESBYTERIAN CHURCH.

In our paper of week before last, in closing some remarks on the proceedings of the Presbyterian General Assembly, we stated that there was one consideration touching the resolution of the Assembly in regard to heresy and fellowship still being continued to its authors, which we desired to advert to.

By an examination of our extract from the Memorial, it will be seen that the authors of that paper speak in decided and unequivocal terms. Their language admits of no misapprehension. "Errors, fundamental, vital and systematic are abroad in the church." The propagators of these errors are not only guilty of a wide departure from the faith, but they have added hypocrisy to this; for the Memorialists say, "another alarming feature is the boldness and perversity with which the very existence of these errors is denied."

The general charge, the Assembly has unequivocally sanctioned. The passage of the *tenth* resolution (see Messenger No. 36) *without debate*, is sufficient proof of this. In that resolution they say, "that while they have no means of ascertaining the extent of these errors, they cannot hesitate to express a painful conviction that the allegation is by no means unfounded," and they feel constrained to "condemn all such opinions as not distinguishable from Pelagian or Arminian views," and "solemnly to lift a warning voice against the introduction and publication of such pestiferous errors." These errors we are certified are not limited in extent. They are not confined to "a solitary individual here and there, in cases few and far between," but "the teeming press and the groaning pulpit" proclaim them on every hand, as clear as noon day light.

Now what has appeared most surprising to us, is, that while the evidences before the Assembly of such gross heresy are so full and conclusive, it should still clasp to its bosom the authors of such "pestiferous errors"! If the

pulpit and the press are groaning in the proclamation of sentiments so destructive to the true doctrines of the Presbyterian Church, why not single out the individuals and publications and cast them out from her, point out the gross errors, and guard her sons and daughters from their dangerous influence, and thus lift her "warning voice" to some purpose? Has she just learned that she has been nursing a viper? Is she afraid to grapple with the monster, heresy? Has it already become a Hydra? Else why her temporizing course—why content herself with merely responding to the solemn charge of a respectable body of her members—"Yes, we know there are fatal heresies in our midst—we exhort Presbyteries to be vigilant—we solemnly lift our warning voice against such pestiferous errors"! and at the same moment receive to her embrace the authors of all her mischief, with the greatest professions of friendship and harmony? There certainly is something strangely inconsistent here. The Assembly dare not go into an investigation of the matter, or they are clearly sensible of a departure from the "landmarks" of the Church, and are willing to make any compromise to secure her privileges and influence as a body, regardless of her internal dissensions!—What would be the language of her great Founder, in either view, could he reappear in her midst? Many would doubtless quail under his searching glance, and tremble in view of his stern and unrelenting spirit.

After receiving such a paper as the Pittsburgh Memorial, and sanctioning in the most decided manner the high charges it preferred against some of the Presbyterian church, and especially after an exhibition of the sarcastic and bitter thrusts which from time to time were made in the last Assembly, it is somewhat curious to see the great efforts made towards the close of the session to harmonize the discordant materials, and exhibit themselves to the world as a loving and affectionate band of brothers. That this *should* be their character, and that of all christian bodies, is indisputable. But if we can judge at all from the "signs" during the session, there was almost any, and every, thing but kind and brotherly feelings. The parties seemed like two wily opponents, each watching for an advantage over the other, yet each rather distrustful of his own powers, and consequently afraid to strike a decisive blow; and therefore disposed to make a virtue of necessity, and attribute, what was actually the result of doubt in their own strength, to improvement in temper and feeling among them! This may seem hard judging, but really we are constrained to view it in this light. If time falsifies our opinion, we shall rejoice, for we cannot glory in such a view of human nature.

To give our readers some idea of the "loving manner" exhibited towards the close we copy below the remarks of two or three prominent individuals. Dr. Junkin we believe is staunch *old school*—he has at least figured considerable through the session—Dr. Hillyer, (of Orange, N. J.) by his own confession is *new school*—Mr. Gallaher is the individual we quoted in a former notice, who thought it useless for them to assail the Roman Catholics while the arms of those who would lead them to the attack were "red to the elbows, from their disgraceful scuffles with their own brethren"!.

Dr. Junkin said that taking into view the important and striking subjects that have come before us, he must pronounce it the most pacific General Assembly he ever attended.

Dr. Hillyer, said it was a fact that we have had in general a very pleasant Assembly, and I do think there has been in that respect a reformation, which I hope will be lasting. I have always belonged to the New School, and I came to this house with great fears. I had read the Act and Testimony, and I knew there were also heresies and false doctrines agitating the churches in some parts, and I dreaded the result of a collision. But the more we have proceeded, the more we found good men who had been so much alarmed laying aside their suspicions as groundless. I have been now 45 years in the ministry, and I have never seen the time when there was less difference in theology among the ministers of our church than there is at this moment. If no other good had been done by this Assembly than the removing of these fears, I should rejoice. And if the Old School have done this, I am willing they should have all the honor of it. I wish the narrative had said some-



thing on praying for a revival. And now let us go home A UNITED PEOPLE.

Mr. Gallaher. Bunyan, in telling of the troops that assaulted the town of Man-Soul, speaks of two sorts, Bloody-Men and Doubters. I have seen the Presbyterian church assailed by both. We were formerly charged with aiming at a union of Church and State, and the *Bloody-men* endeavored to destroy us. Since that we have seen her assailed with an army of *Doubters*.—But now I rejoice in the harmony with which this Assembly closes, and I hope due honor will be given to the minority, for having submitted so patiently, and let things go on so smoothly.—And if what Solomon said should ever be applicable to the General Assembly, "The thing that hath been is that which shall be," and our Old School brethren should again find themselves in the minority, I hope they will take a lesson from us.

#### PATRONAGE TO PERIODICALS.

We were pained in meeting the following paragraph in the last Trumpet. All that Br. Whittemore has said of the value of the Journal, will be cheerfully responded to, we are confident, by every one at all acquainted with the *Intelligencer*.

We, also, shall anxiously look for its reappearance. But we have fears. When an old and long tried servant is allowed to suffer, there is just ground for apprehending something wrong. There is something wrong in our policy of proceeding. An evil is among us. We have too many papers for the good either of their proprietors or the cause at large. We know that Universalists are a reading people, and that they will support more papers, according to numbers, than any other denomination. But only just look at it one moment. Here we are, a poor despised body, limited in numbers, and wealth, and influence, and notwithstanding all these drawbacks, and they are important, we are circulating about the same number of papers, weekly, as the great overgrown body of Methodists, throughout the whole United States!

But while we are circulating this vast number, the patronage is divided among so many that there are actually but one or two out of the whole 16 or 18 periodicals, that can possibly have any thing like justice done their columns, and still yield any compensation to their conductors and proprietors. Editors and publishers cannot exist long upon *wind*, no more than any other class of persons. If they happen to have any thing to begin with, without it is more than usually falls to the craft, they may struggle along a few years, and preserve a lingering existence to their works, but unless they are peculiarly *fortunate*, they may after all be compelled to retire with the loss of every thing they possessed, and give place to others to go through the same round of trial, and trouble, and loss.

If we had forty periodicals this moment, every new one that arose, would experience a degree of prosperity for a time, if conducted with the least ability. Mankind are fond of new things. Local interests arise. Many take an additional paper to *encourage* the new undertaking. And for a time matters go on "swimmingly," to use a homely expression. But a day of re-action must finally come to some, and indeed to *all*, in a greater or less degree. Papers begin to lose that interest which was con-

sequent upon extraordinary exertions in the commencement, or there is a sameness about them, or individuals do not feel able to meet the expense of two different papers, and then comes the reduction. The new paper is supposed to be "*established*," as the frequent expression is, "and does not need my aid any longer;" and thus vanish, one by one, the foundations on which the poor publisher has based his glowing hopes and expectations. Or if perchance the new paper has been fortunate enough to secure an equal place in the affections of the community, patronage is so divided that those which are continued for any length of time languish for want of proper support, and one by one, are finally suspended.

We know it is argued that a benefit arises from these new publications, even if they do eventually stop. That many take from local considerations who would never take others, and thus get introduced to the sentiment; and that the individuals who embark in them are alone the sufferers. We are not satisfied with this reasoning. We should hardly venture to expect good to our cause from a half-starved ministry, or it would argue little in favor of its prosperity, to witness one after another compelled to leave the field of labor, for other employment, even if new ones were rising up in their places.

We are fully in the opinion that more injury is done the cause, generally, by one suspension of a periodical in it, than it can possibly derive from the extra circulation of a dozen new ones. If it is a new paper, money is frequently paid in advance, for which the subscriber receives no equivalent. Confidence is totally destroyed, and in nine cases out of ten the basest motives are attributed to the persons engaged, however pure and praiseworthy may have been their feelings when they commenced, and however great their individual sacrifices in prosecuting the undertaking.

We are not speaking at random on this subject. In many particulars we are writing from *actual experience*—the most certain school. In the commencement and prosecution of this paper, we have had to wade through a series of difficulties that few are fully aware of, and which we NEVER could encounter again, knowingly.—We had a limited amount of funds to begin with, *without* which we never could have survived, and even *with* which, we could never have carried the experiment thus far through without the kindness and forbearance of friends, of which we shall never be forgetful. It is a source of consolation to us that our prospects are *improving*. Our list is increasing, though slow. But we shall be compelled to make a special appeal to patrons and friends this fall, for an increase of our list. We say *compelled*, for the paper of itself does not yet yield us a support, and we have now devoted our constant attention to it for near four years. Had it not been for the conviction that a paper should exist here, (the great fountain head of all opposition to the doctrine we advocate,) and that it must eventually meet a competent support, if fortunately managed, we should have abandoned the undertaking long ago.

But ours is probably not a singular case in all

respects. There may have been greater, or some peculiar difficulties existing here which were not to be found in other places. But we are persuaded that the great body of our publishers have little to console them, but the reflection of having encountered a great deal of hard labor and perplexity without any compensation therefor, save in the promotion of that cause which we hope they all hold dear, but which nevertheless will not feed or clothe themselves or families for the time being.

We have extended these observations altogether beyond our first intention, and we close as we began—we *have too many periodicals for the patronage of the denomination*. They should be consolidated till the patronage will allow proper attention to their columns, and yield a respectable support to their conductors. "The laborer is worthy of his hire." P.

#### "Christian Intelligencer."

We were greatly surprised on Monday last at receiving an *Extra* from the office of the "Christian Intelligencer," announcing that the publication of that very valuable journal is suspended for a time, perhaps finally. We are the more surprised, because we know that this paper was, up to its last number, one of the best of those which are devoted to the interests of Universalism, and because the Universalists of Maine, and every where else, where we have had opportunity of knowing, have spoken of it in the highest terms of commendation. We cannot but flatter ourselves that the publication will again be resumed, either by its late enterprising publisher, or some other person, that the very valuable services of Br. Drew, as an editor, may not be lost to us. There are Universalists enough in Maine, who now probably take no religious paper, to sustain the "Intelligencer" well; and it is only required that some method shall be adopted to bring their energies into operation. We shall wait with confident expectation for the reappearance of the "Intelligencer."

#### "REVERSE OF FORTUNE."

We are informed by our esteemed correspondent, "S. A. D." that the article under the above head, on our 1st page, is a literal sketch from life. Indeed we have the name of the family, and the circumstances pertaining thereto. The husband embarked in an extensive and important national publication, but was unable to preserve it from embarrassment. A compromise was effected with his creditors, and *hope* once more waved her enchanting wand over the prospects of the anxious husband and father. But through the inscrutable purposes of an all-wise God, (as may be seen in the narrative,) death stepped in and closed the scene, ere he had fully recovered from the first shock of his disordered affairs. But well has the bereaved widow sustained the trials to which she has been called. If she makes no "*profession*" of religion, she *practices* one of its holiest and best principles—*resignation to the allotments of providence*. If there is nothing in the life of this uncomplaining sufferer, of a stirring and exciting nature, there is much in her meek and quiet spirit—her patient submission, which it would be well for us all to copy, and a consideration of which can do us no possible harm. P.

#### NEW VOLUMES OF PERIODICALS.

The Universalist Watchman, published at Montpelier, Vt. has just entered on its 7th vol-



ame. The paper is much improved in appearance. It is now edited by Br. B. H. Fuller—Brs. W. Skinner, R. Streeter, K. Haven and J. Wright, regular contributors.

The 6th vol. of the Sentinel and Star in the West, published at Philomath, Indiana, has just commenced. Br. Tizzard, the publisher has adopted a new arrangement, which should be followed by every publisher, and that is, requiring payment **INVARIABLY in advance**.—If united in by *all*, and strictly adhered to, much good would result to publishers, without inconvenience to *real* patrons. But it is difficult for one or two to maintain it. We hope, however, Br. T. may find it successful.

The Trumpet and Universalist Magazine, published at Boston, Mass, has also just commenced its 8th volume.

These periodicals are all too well known and justly appreciated to need our feeble recommendation. We hope that the new year on which they have just entered will prove a joyful one to all concerned. P.

#### APOLOGY.

I observe that in the Minutes of the Proceedings of the Hudson River Association, the names of Wm. Howe, and HEZEKIAH SCOTT, delegates from the Society of North Salem were inadvertently omitted. The minutes were prepared for publication in great haste and I had no opportunity of reading proof as I left home for L. Island on Monday after the Association. The omission is to be regretted although it was wholly accidental. S.

#### BLACK RIVER ASSOCIATION.

The Black River Association met at Mexico, Oswego co. the 17th June, 1835. Brs. John French, Moderator, and C. B. Brown, Clerk. Brs. P. Morse, D. Skinner and J. H. Whelpley a committee on Letters of Fellowship and Ordination. Brs. P. Morse, C. B. Brown and J. H. Whelpley, a committee of Discipline. Brs. P. Morse and C. B. Brown, ministers, and B. Thayer of Mexico, and T. Murray of Watertown, laymen, delegates to next State Convention. Received a request for an extra session of the Association and voted to hold one in South Champion, or Burrville, Oct. 7th 1835. The Committee of Discipline reported unfavorably to the moral character and veracity of Br. Wm. Sias. After a full hearing, it was voted, "that he be suspended from his ministerial labors till the extra session in October." Appointed Brs. P. Morse to prepare the minutes for publication in the Magazine and Advocate. Adjourned to meet at Watertown on the third Wednesday and Thursday in June, 1836.

Sermons were delivered by Brs. H. Roberts, J. H. Whelpley, L. C. Brown and D. Skinner, and concluding addresses by Br. Morse.

**Ministering brethren present**—P. Morse, C. B. Brown, J. French, J. H. Whelpley, T. C. Eaton, D. Skinner, William Sias, S. Jones, J. Babcock, G. S. Ames, C. G. Person, L. C. Brown, H. Roberts.

**Lay delegates present**—A. D. Barrows and R. D. Murray, Champion and Rutland; T. Murray and P. Brintnall, Watertown; P. Williams and D. Stearns, Ellisburgh; N. W. Noyes and J. Newton, Sandy Creek; H. Wal-

ker and B. Thayer, Mexico; A. E. Noble, Palermo; P. Devendorf, Hastings.

Br. Morse holds the following appropriate language in his closing remarks on the session. Truly if denominations will reproach each other in regard to moral character, let the "sinless" throw the first stone. We have sometimes thought that instances of defection among our opposers have been seized upon too eagerly among ourselves. Our "mantle" should be large enough to embrace a world.

The business of our Council, though on some accounts of a momentous and distressing character, was performed with propriety, harmony and Christian feeling. For the first time since the organization of this Association in 1823, the committee of discipline were in duty bound to present to our Council a case of difficulty, touching the moral character of a brother in the ministry. Br. William Sias was found guilty, not only of disregarding truth in repeated instances, but also of departing from a good confession made on the 13th of April. By this means our confidence in his word and his confession was weakened if not destroyed; and there remained no alternative but that we must either fellowship as a preacher a man who had forfeited his word, disregarded his confession and given no evidence of reformation; or suspend at least for a time, his public labors in the ministry.—His attempts to defend himself were worse than useless. The numerous misrepresentations in general circulation on this subject will now be put to silence. We think all the virtuous and candid, who are thoroughly acquainted with the case, will concur in our decision. The opinion of the uncanid, who will hear one side only, (if there are any such among us, and we hope there are not,) is worthless. We trust Universalists will not sacrifice *truth* and *principle* to save *persons* from just censure. If one member suffer, all the members suffer with it. But it is certainly better that one member should suffer excision than that the whole body should perish in disgrace. If our religious opposers reproach us now, after we have thus decisively expressed our opinion and attempted to correct the evil, what would they have said if we had retained a brother in such circumstances in full fellowship? If denominations would cast stones at each other on account of moral character, let that sect which is *sinless* cast the first stone. We sincerely pray for the complete reformation of Br. Sias, and the moral purity and holiness of ministers and people. In all the trials of life, we would humbly bow to that eternal wisdom by which the universe is governed. However great may be the sorrow produced by the moral defection of a public advocate of truth; that defection never can altar truth itself; for it rests upon a foundation as immovable as the throne of the Almighty.

#### ALLEGANY ASSOCIATION.

The Allegany Association met at Pike, the 24th of June. Br. S. A. Skeele, Moderator, and L. Paine, Clerk. A constitution was reported and adopted. Brs. S. Miles, J. Lewis and A. Peck committee of fellowship and ordination. Brs. S. Adams, S. A. Skeele, and L. Paine, committee of discipline. Br. L. Paine Standing Clerk. Granted letters of fellowship to Brs. J. H. Sanford and J. Babcock, and conferred ordination on Br. L. Paine. Passed a resolution, unanimously, discountenancing the use of all intoxicating drinks, except for medicine.—Minutes prepared by Br. Paine. Adjourned for one year, to meet where designated by the committee of discipline.

Sermons were delivered by Brs. J. E. Holmes, S. Adams, K. Townsend, L. L. Sadler, and S. Miles. Ordaining Sermon, by Br. A. Peck; prayer, S. Miles; charge and delivery of the

Scriptures, L. L. Sadler; right hand of fellowship, S. A. Skeele, and addresses, K. Townsend.

**Ministering brethren present**—S. Miles, Geneva; A. Peck, Le Roy; L. L. Sadler, Perry; J. Lewis, Boston; L. Paine, Centerville; J. Babcock, Hume; J. E. Holmes, Westfield; S. Adams, Almond; K. Townsend, Victor; S. A. Skeele, Freedom; C. Morton, Conewango; T. P. Abell, Wyoming; J. H. Sanford, Caneadea.

#### FAMILY MAGAZINE.

Part II, Vol. 3, of the Family Magazine for July, is just received.

An apology is due for the delay in inserting the obituary notice from Marietta, Pa. which will be found under the appropriate head in this No. The letter containing it was mislaid.

The friends in Poughkeepsie will excuse the disappointment there on Sabbath last. Severe lameness, occasioned by a fall, prevented Br. Dodge fulfilling his appointment.

The friends, also, at Hitchcock's corner, and in Washington Hollow, will excuse the disappointment there. Br. Whittaker was within 6 or 10 miles and was told, as he supposed correctly, that none of the Messengers circulated there, and it was thought notice could not have been received. Consequently he did not attend.

#### Married.

In the Orchard-street church, on the evening of the 8th inst. by Rev. Mr. Sawyer, Mr. SEYMOUR J. STRONG and Miss ELIZABETH A. WEEKS.

On the evening of the 12th, by the same, Mr. ELIJAH STREETER and Miss SARAH MOXROE.

#### Died.

In New-York on the evening of Sunday last, GEORGE WASHINGTON, son of Mrs. Delia Fowler, aged 4 years and 10 months.

In Marietta, Lancaster county, Pa. on Friday 19th June, FRANCES MARGARET, daughter of Moses and Malvina G. Montgomery, aged one year and six months.

"So fades the lovely blooming flower,  
Sweet, smiling solace of an hour;  
So soon our transient comforts fly,  
And pleasures only bloom to die."

In Weston, Vt. on the 28th ult. Rev. WINSLOW W. WRIGHT, aged 28. Br. Wright was a graduate of Harvard University, and first entered upon the profession of the Law, but not being satisfied with that, he soon entered the ministry of Reconciliation, in which he continued a devoted and zealous laborer till his death.

#### Religious Notices.

Br. L. F. W. Andrews will preach at Croton in the morning, and at Sing Sing in the afternoon and evening, on the 3d Sabbath of July.

Br. R. O. Williams will preach in Killingworth on the fourth Sabbath, (26th) July.

Br. C. F. Le Fevre will preach in Danbury, Conn. the fourth Sabbath, (26th) July, and in Danbury, Bethel and Brookfield, on such evenings of the week previous, and at such places, as the friends may appoint.

Br. William Bell, of Vt. will supply Br. Le Fevre's desk in New-York on the fourth Sabbath, (26th) July.

Brs. Le Fevre and Hiller will exchange on the 3rd Sabbath (19th) of July, Br. Le Fevre preaching at North-Salem.

Br. Perry will preach at Annsville and Peekskill, 1st Sunday in August.

Br. Bulkeley will preach in Milton in the morning and afternoon and at Marlboro in the evening of the 4th Sunday in July—and at New Windsor Monday Evening following.

Br. Bulkeley will preach in Huntington L. I. 1st Sunday in August.

Br. S. J. Hillyer will preach in Long Ridge the 4th Sabbath in July, (a week from to-morrow.)

Br. Nehemiah Dodge, will preach the 3d Sabbath in July, (to-morrow,) at Peekskill; 4th Sabbath in July, at Croton forenoon and afternoon, and at Sing-Sing in the evening of the same day.

Br. B. B. Hallock will preach in Monticello, the 3d Sabbath (16th) in August, on his return from Broome co. He can preach in the vicinity, or at places on the route home, the three or four succeeding evenings, if appointments are made and information is given him at Monticello.

Br. Hitchcock will preach in Trumbull and Stratford, to-morrow,) as noticed last week.



Original.

**THE ANCHOR OF HOPE.**

As hurried o'er life's ebbing sea,  
A wand'ring sinner, Lord, from thee  
Of good the mighty source—  
While waves of sorrow sorely pressed,  
No anchor sought I to arrest  
My bark's tempestuous course.

Before me whirlpools of despair,  
(Yet hurried on to perish there,)—  
What could my griefs restrain?  
Up to high heaven arose my prayer,  
Almighty Father thou didst hear—  
I did not plead in vain.

Directed—I one anchor tried,  
And lo! affliction's whelming tide  
No longer moved my bark.  
Stayed was my course—my anchor fast—  
I, trembling sinner, saved at last—  
Healed was my broken heart.

Ye sinners, launched on life's broad sea,  
When numerous foes tumultuously,  
On its proud surges float;  
This anchor seize—the sinking soul  
'Twill save, when death-clad billows roll—  
It is the anchor Hope. S. R. S.  
Stamford, Conn.

**THE AIM OF RELIGION.**

The aim of religion is accomplished, if it succeed in making people good. Its diamonds are brightest, when its holy influence disarms man of a blood-thirsty spirit. Its trophies consist in robbing people of their enmity towards each other, and in warming their souls with a spirit which returns good for evil. Its most beautiful gems are good works, justice, charity, honesty and mercy. Its noblest duty is done, if it can comfort the desolate widow and provide for the wants of the orphan. Religion! it is the name of all that is good in heaven given to men on earth. It is the purity of faith and the supreme essence of virtue. It is the angel of mercy in the house of death. It sweetens life. It expands and beautifies the affections of the heart. It binds families more firmly together in unity. It is the morning guide of youth in the pathway of duty. It is the staff of old age. It is the companion of man in all situations, times and places: It is the light which illumines the tomb. It gives new courage to the startled senses, when they are called to depart from the earth. It is not satisfied, until it leaves the children of humanity, before the throne of God, in the likeness of the resurrection, pure and faultless as the angels of Paradise.

**THE TOUR OF THE VIRTUES.****A Philosopher's Tale.**

Once upon a time, several of the virtues, weary of living with the Bishop of Norwich, resolved to make a little excursion. Accordingly though they knew every thing on earth was very ill prepared to receive them, they thought they might safely venture on a tour from Westminster bridge to Richmond. The day was fine, the wind in their favor, and as to entertainment, there seemed to be no possibility of any disagreement among the virtues. They took a boat at Westminster stairs, and just as they were about to push off, a poor woman all in rags, with a child in her arms, implored their compassions. Charity, put her hand into her reticule and took out a shilling. Heavens cried Justice, seizing Charity by the arm, what are you doing? Have you never read political economy? Get along with you good woman, here is a ticket for you, for the soup mendicity society. Fy, said Generosity, you should have given the poor creature both! So the next ten minutes were consumed in a quarrel between the four virtues.

A shower of rain was at hand. Prudence who had a new bonnet on, wanted to stop on shore. Courage was for braving the rain. But as most of the virtues are ladies, Prudence carried it. Just as they were turning to the shore, another boat ran foul of theirs, and had like to

have thrown Charity overboard, and in her struggle she lost her basket of buns, she was going to carry to Richmond for the poor children. Courage was for chastising the rude boatman; but Meekness offered them both her cheeks. But oh! if you had seen how Courage used Meekness afterwards, you could not have believed it possible that one virtue could have been so enraged with another! I spare you the little squabbles which took place in the general conversation. Economy found fault with all the villas by the way; and Temperance expressed becoming indignation at the luxuries of the city barge.

So you see that the very virtues may fall at loggerheads with each other, and pass a very sad time of it, if they happen to be of different disposition, and have forgotten to take good Temper along with them.

At the end of the voyage, and after a long sulky silence, Prudence said, with a thoughtful air; My dear friends, I have been thinking, that as long as we keep so entirely together, never mixing with the rest of the world, we shall waste our lives in quarrelling among ourselves, and run the risk of being still less liked and sought after than we already are. I propose that we should all separate and take up our abode with some body or other for a year. Let us try the experiment, and on this day twelve months let us all meet, and recount what has befallen us. Prudence ceased, as she always does, when she has said enough, and delighted at the project, the virtues agreed to adopt it on the spot. They were enchanted at the idea of setting up for themselves, and each not doubting his or her success; for Economy in her heart thought Generosity no virtue at all, and Meekness looked on Courage as little better than a heathen.

At the end of the year they all met at the appointed place, and each related a tale of disappointments and disasters, except Prudence; the eyes of all were turned to her. She was their last hope. I am just where I set out, said that discreet virtue. I have done neither good nor harm. I am thus the only one of you that never did harm; but only because I am the only one of you, that never had the opportunity of doing it! In a word, continued Prudence thoughtfully, in a word my friends, circumstances are necessary to the virtues themselves. Alas! I perceive we lose all our efficacy when we are misplaced; and then though in reality virtues, we operate as vices. Circumstances must be favorable to our exertions and harmonious with our nature; and we lose our very divinity unless wisdom direct our footsteps; in the home we should inhabit, and the dispositions we should govern. The story is ended.

The philosopher's tale, gives its own moral. Virtuous men cannot act together, unless they take good temper along with them, and they cannot act alone with any success without wisdom. Bulwer.

**WHAT DO YOU KNOW ABOUT IT?**

Uncle Josey was a peculiar man; he had been in the fierce contest of our revolution, and had followed the standard of Wayne on his Indian expedition—accordingly with all his queerness, he was a most interesting old soldier. I remember well, how we little folks used to hang around him, as behind the old stove, on winter evenings, he recounted, perhaps for the one hundredth time, the scenes of war.

The old man is gone—he died a Christian soldier. One lesson I learnt from him, which I should never forget—never to utter about men or matters of life what I do not personally know. He was a bitter enemy to the hearsay family. One question usually settled a matter with him. 'What do you know about it?' His plan was to take nothing for which the retailer would not be responsible. Every article of news must be warranted. Would it not be of vast importance

in society, if every man would think of this question—'What do you know about it?' How much scandal would be saved, how many dark surmises, how many unkind suspicions would be choked in their birth. If we would live comfortably in this busy tell tale world, we must practice on the old gentleman's rule.

**NIGHT IN SPAIN.—An Extract.**

I love to linger on the Prado till the crowd is gone, and the night far advanced. There, musing and alone I sit, and listen to the lulling fall of waters in their marble fountains, and watch the moon as it rises over the gardens of the Retiro, brighter than a northern sun. The beautiful scene lies half in shadow, half in light—almost a fairy land. Occasionally the sound of a guitar, or a distant voice, breaks in upon my reverie. Then the form of a monk, from the neighboring convent, sweeps by me like a shadow, and disappears in the gloom of the leafy avenues; and far away from the streets of the city comes the voice of the watchman telling the midnight hour.

Lovely art thou, O night, beneath the skies of Spain. Day, panting with heat, and laden with a thousand cares, toils onward like a beast of burden; but Night, calm, silent, holy Night, is a ministering angel, that cools with its dewy breath the toil-beated brow; and, like the Roman sisterhood, stoops down to bathe the pilgrim's feet. How grateful is the starry twilight! How grateful the gentle radiance of the moon!—How grateful the delicious coolness of "the omnipresent and deep-breathing air!" Lovely art thou, O Night, beneath the skies of Spain!

**Universalist Books,**

For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. & 132 Chestnut-st. Philadelphia.

- Ballou's Notes in illustration of the Parables—75 cts.
- Ballou's XXVI Lectures on important doctrines—\$1.
- Ballou's XXV Select Sermons on various subjects—\$1.
- Ballou's XI Sermons delivered in Philadelphia—37 cts.
- Also Ballou's IX Sermons, delivered in Philadelphia.
- Ballou's Examination of the doctrine of future Punishment—50 cts.
- Ancient History of Universalism, by H. Ballou 2d.—\$1.
- Modern History of Universalism, by T. Whittemore—\$1.
- T. Southwood Smith's Treatise on the Divine Government—  
—a work I would not be without for five times the price—75 cts.
- Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.
- Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.
- Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts.—also an edition at 37 cts.
- Winchester's Dialogues on Universal Restoration—63 cts.
- Streeter's News from Three Worlds—25 cts.
- Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.
- Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.
- Eternal Hell Torments Overthrown—37 cts.
- Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.
- David Pickering's Lectures in proof of Divine Revelation—  
—a subject to which Christians do not sufficiently attend—75 cts.
- Reply to Hawes' Reasons for not embracing Universalism—13 cts.
- Streeter's New Universalist Hymn Book—55, 60 & 62 cts.
- Discussion at Danvers between Whittemore and Braman—25 cts.
- Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.
- Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.
- Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.
- R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.
- Letters on Revelation between Ballou and Kneeland—50 cts.
- Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.
- Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50, together with a great variety of Pamphlets, Sermons, &c.